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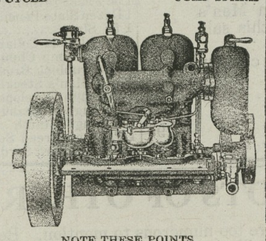

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what man now deals. It is simply different.

It is sometimes said that God could not suspend one of his laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history, and yet we know no more about the secret of life than they knew in the beginning. We live, we plan, we have our hopes, our fears, and yet in a moment a change may come over any one of us, and this body will become a mass of lifeless clay. What is it that, having, we live and, having not, we are as the clod? We know not, and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food—must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room. Only in the church is it an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and dried them and weighed them and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to that forty pound melon. One of these seeds put into the ground when warmed by the sun and moistened by the rain goes to work. It gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green, inside of the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. Where did that little seed get its tremendous power? Where did it find its coloring matter? How did it collect its flavoring extract? How did it build a watermelon? Until you can explain a watermelon do not be too sure that you can set limits to the power of the Almighty or say just what he would do or how he would do it. I cannot explain the watermelon, but I eat it and enjoy it.

Power That Is Infinite and Divine.

Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time. Shall we deny the power of the Creator to eliminate the element of time when we have gone so far in eliminating the element of space?

But there is something even more wonderful still, the mysterious change that takes place in the human heart when the man begins to hate the things he loved and to love the things he hated, the marvelous transformation that takes place in the man who before the change would have sacrificed the world for his own advancement, but who after the change would give his life for a principle and esteem it a privilege to make sacrifice for his convictions. What greater miracle than this that converts a selfish, self centered human being into a center from which good influences flow out in every direction! And yet this miracle has been wrought in the heart of each one of us, or may be wrought, and we have seen it wrought in the hearts of those about us. No; living in the midst of mystery and miracles, I shall not allow either to deprive me of the benefits of the Christian religion.

Some of those who question the miracle also question the theory of atonement. They assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one. It is as old as the race. That one should suffer for others is one of the most familiar of principles, and we see the principle illustrated every day of our lives.

I find proof that man was made in the image of his Creator in the fact that throughout the centuries man has been willing to die that blessings denied to him might be enjoyed by his children, his children's children and the world.

The seeming paradox, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it," has an application wider than that usually given to it. It is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered.

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ in suffering for the world adopted the only means of reaching the heart, and this can be demonstrated not only by theory, but by experience, for the story of his life, his teachings, his sufferings and his death has been translated into every language, and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ I would not begin with miracles or mystery or theory of atonement. I would begin with the fact that Christ lived. Christ presents an example of purity in thought and life, and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in one who was tempted in all points just as we are and yet was without sin.

Christ as an Example of Humility.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches. If he has distinguished ancestry he is apt to be proud of his lineage. If he is well educated he is apt to be proud of his learning. Some one has suggested that if one becomes humble he soon becomes proud of his humility. Christ, however, possessed of all power, was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart. To want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness. It was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness, and in that incomparable prayer which he left as a model for our petitions he made our willingness to forgive the measure by which we may claim forgiveness. He not only taught forgiveness, but he exemplified his teachings in his life. When those who persecuted him brought him to the most disgraceful of all deaths his spirit of forgiveness rose above his sufferings, and he prayed, "Father, forgive them, for they know not what they do."

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter's shop, with no knowledge of literature save Bible literature, with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about him, promulgated a higher code of morals than the world had ever known before and proclaimed himself the Messiah. He taught and performed miracles for a few brief months and then was crucified. His disciples were scattered and many of them put to death. His claims were disputed, his resurrection denied and his followers persecuted, and yet from this beginning his religion has spread until millions take his name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which he put into their hearts. How shall we account for him? "What think ye of Christ?" It is easier to believe him divine than to explain in any other way what he said and did and was.

I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title the Prince of Peace and that in the years to come it will be more and more applied to him. Faith in him brings peace to the heart, and his teachings when applied will bring peace between man and man. And if he can bring peace to each heart and if his creed will bring peace throughout the earth who will deny his right to be called the Prince of Peace?

All the world is in search of peace. Every heart that ever beat has sought for peace, and many have been the methods employed to secure it. Some have thought to purchase it with riches, and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story—viz, that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money, and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction; but, whether they have been within the charmed circle and fearful lest they might fall out or outside and hopeful that they might get in, they have not found peace.

Some have thought—vain thought!—to find peace in political prominence; but, whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is conspicuous only when few can occupy it. Only when few in a generation can hope to enjoy an honor do we call it a great honor. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when he made peace the reward of a conscience void of offense toward God and man he put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society and the humblest citizen equally with those who wield political power.

Christ promoted peace by giving us assurance that a line of communication

(Continued on page 6.)

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